

Dark Enough but not Midnight

The following editorial is from the *Christian Advocate*, New York, of September 27, 1900:

The nineteenth century goes out in war all around the world

The Hague Conference led some to sing "Hosanna!" and to cry, "The age of peace dawns!" We sat among the doubters, for human nature unregenerated is the same all over the world. The Christians are still cutting each other's throats in South Africa. The Christians are not done cutting each other's throats in the Philippine Islands. The Christians and the pagans are but pausing for breath in China. Clouds are rising over various parts of Northern Africa, and the shadow of revolution is upon a score of nations in South and Central America and on the Continent of Europe. An epidemic of lynching prevades this country. Prize fighting is a great popular amusement. New York loves it, and also can breed a race riot. Society at Newport defies conventionalities, social and religious. One of the worst phases of the situation is the development of shamelessness. "First families" rush into the courts with their matrimonial troubles, and appear not able to blush when scenes which would disgrace those born in and to vulgarity are portrayed by the sensational papers. Those premillennarians who think that the world must get worse before CHRIST can come are solemnly pointing to these things as portents; but they forget that their predecessors, who forgot that "of that day and hour knoweth no man," ever since CHRIST ascended, have been declaring that it was just at hand.

We will not pause here, since the roll of horrors would give the pessimist and the cynic too much comfort.

The unknown goodness in the world rarely gets in the newspapers. When good men die their virtues are emblazoned for a day, but the public hear of them for the first and last time. But the bad are so universally commended that a suspicion is frequently thrown over all. Unknown goodness must be looked for, but the search will reward the patient. ELIJAH thought that he alone was left, but GOD told him He had reserved seven thousand who had not forgotten Him nor bowed the knee to BAAL.

Each one who reads these lines must know a number, and some a large number, whose faith, purity, devotion, patriotism, and philanthropic feeling they do not for one moment doubt. We devoutly thank GOD that, tho sometimes deceived, we can make a catalogue of men and women in whose essential goodness and fidelity to their convictions we have as much confidence as we are capable of exercising in any intelligent being, except Him who sits supreme upon the throne of

the universe. If all the groups of those whom each man has reason to trust implicitly could be added, the amount of unknown goodness would be seen to be far greater than all the accumulations of unrelieved and unmitigated evil. The situation is bad enough to keep good men sad and self-watchful, and to convict of blindness or of sympathy with evil the universal praisers of all things and men. Nevertheless it is not hopeless, and no one can prove that the forces making for deterioration are as great as those making for the elimination of what cannot be assimilated with the true, the beautiful, and the good.

The Isolation of Goodness

Goodness may be popular in the little circle of your church, and in the somewhat wider circle of the religious community, but if a man is true at all times to an exalted ideal of personal purity, or of duty, or of life purpose, he will receive plentiful evidences of the cold shoulder from that great multitude which we call the world. The reason is not far to seek. He is peculiar. He holds no fellowship with their hilarities. He is out of sympathy with their tastes. He is superior to them morally, and this superiority of which they are instinctively conscious makes a broad line of distinction between them. He cannot join in their revelries, their pleasures and dissipations, he will not laugh at their filthy conversation, he is shocked at the uncleanness of their thoughts, and he is forced to separate himself from their company. Either their want of understanding or their malice puts the worst interpretation upon this conduct, and they characterize his motives and his spirit in the most offensive terms. "He is a hypocrite; he pretends to be better than others; he poses as a superior person." He is unpopular. Mark Twain has said: "Be good, and you will be lonesome." This is true when it comes to the society of those who are afraid to be decent and sober lest they incur the reproach of singularity; but it is not true in the most important sense, for a good man will never be lonesome in the company of a clear conscience, a noble self respect and the beauty and buoyant hopefulness of all his thoughts.

Chautauqua

Chautauqua has become an American institution and an household word. From a little beginning it has attained a greatness which has not yet stopped growing. Chautauqua has high ideals and has had the practical wisdom to make them real and operative. Chautauqua has touched and broadened the intellectual life of many a community—nay more, it has given to many a community its first intimation that there is an intellectual life. Of the Summer Chau-

tauqua everybody who knows anything knows. Of the Winter Chautauqua Course of Home Study not so many know, altho over two hundred and sixty thousand readers have taken advantage of its instruction. Its social influence has penetrated almost every city, town, village and many foreign countries. During the past summer one hundred and twenty Chautauqua Assemblies were held in thirty-four different states and territories, the attendance at which aggregated a million of people. The season at the Mother Chautauqua, N. Y., was one of the most successful in its twenty-five years' history. Over forty thousand people attended the lectures, concerts and entertainments, while two thousand six hundred and fifty students pursued one hundred and six courses under seventy-two instructors in the summer schools.

Brief Notes

It is said that farmers in some parts of the country are avoiding the ravages of the Hessian fly by sowing decoy strips of wheat early. The eggs are deposited in this early wheat which is then plowed under and the regular crop sown late. Little by little the enemies of the race are being overcome. Satan himself is limited in his power and "we are not ignorant of his devices." By a study of his methods of working we may be the better able as workers together with God to overthrow him.

Readers of the secular papers are familiar with the great strike among the miners in the anthracite coal regions of Pennsylvania. It is not for us here to justify one side or the other further than to insist that the same principles should operate on both sides. If it is right for capital to co-operate to facilitate business and increase profit then it is right also for labor to co-operate to prevent wrongs and secure larger opportunity for good living. On the other hand if it is wrong for capital to combine so as to force smaller concerns out of business then it is wrong for labor unions to try by force to prevent men from working who want to work. The unions however are not always responsible for the acts of injudicious members. In the bright era coming arbitration will do away with many of the abuses of the present system.

When complications with China began it was feared that the Czar of Russia had sinister motives in view in his policy, but now it seems that he is as sincere as any in his desire for justice and peace. Not the Czar but the desire for revenge on the part of Germany has been the hindrance to the withdrawal of the allied forces. Let us hope that a more Christian spirit may prevail and that the enlightened governments may seek rather to help China in her confusion rather than seek vain revenge for the acts of ignorant fanatics. China has yet many virtues which may produce a great and good nation.

In Scandinavia the people are so honest that it is the custom for people in a restaurant to order what they wish and keep their own account. They pay the cashier at the door who asks no questions. In some stores purchases may be made while the keeper is out, the customer simply helping himself and leaving the pay. Christianity promotes such honesty everywhere.

Dr. J. Wilbur Chapman, the author of "The Life of D. L. Moody" would not consent to write the book for personal profit. The royalty received from the publishers has, however, become so great on account of the immense sale of the book that Mr. Chapman has used it in establishing at Wi-